/166 cont./

435 scarce. Nevertheless, the barter rate of the wool of a sheep for
437 a bag of maize was not shaken.

The sheep themselves were generally not bartered, but only
[804] the wool, which amounts to about a pound. The equivalent is a tomín (Span. pile) of sugar cane piled up in a mound about a meter wide at the base and a meter high. In exceptional cases of bartering sheep, I was told that the equivalent is ten tomín of sugar cane or 12 pounds of coca leaves or two arrobas of maize (one Spanish arroba corresponds to approximately 12.5 kilograms). In this case, as in many barter transactions, the customary barter equivalents sometimes deviate considerably from the market prices customary among the Paez. (The official market prices in the trade with the colonists on the weekly market are about five times as high.) Thus, for example, one tomín of sugar cane is worth 20 centavos, but one pound of wool from a sheep, one peso. Arracacha is also bartered in the form of a tomín quantity, which comes to about ten to 12 pieces. The value in money is ten centavos. One pound of coca leaves is exchanged for one pound of salt (value 20 centavos) or one pound of rice or ten eggs. The latter cost 25 centavos apiece at the weekly market in Inzá. The Paez use stones as pound weights, which are gauged according
[405] to a pound of salt bought from a trader in Inzá. Two calabashes fastened to a scale beam serve as scales.

[804] Potatoes are bartered in cuartillas and measured out in large wooden bowls which are made by the Paez themselves and contain about ten pounds. The equivalent consists of half a bottle of brandy. This would come to 80 centavos at a trader's, as the barter /167/ amounts of a tomín of sugar cane or a fiber bag full of maize indicate. Vegetable and fruit bananas are bartered by the whole bushels (tlóits), which, however, in Tierradentro contain only about 30 to 50 bananas. Two bushels are worth a bag of maize. Beans, like maize, are bartered in fiber bags, and
●[432] a bag full of cabbage has the same value. Chicha is not sold, but
[4317] only given away.
[273]

/167 cont./

484 while the /168/ woman on foot lugs the goods behind. From
439 Calderas more men than women visit the market. For both it
482 is a very welcome occasion to become intoxicated. The
[273] owners of the taverns try to prevent the stealing of the much
[275] coveted beer and whiskey glasses, popularly practiced by the Paez, by chaining the glasses to the tavern tables.

On market days it is customary to leave very early and to transport the loads in the fiber bags in the customary way: the men take the carrying belt diagonally across their chests and the women hold it with their foreheads. In both cases the bag hangs on their backs. Then generally travel in groups of twos or threes, but not infrequently one also meets solitary
[432] individuals. Provisions are taken along, for, as a matter of
[273] principle, nothing is bought on the way except chicha or brandy.
[485] If it is necessary to stay overnight, nothing is paid for this. They sleep either at the entrance of a house of acquaintances or spend the night in the open field.

439 For traveling and for the visit to the market they try to wear
484 at least one article of European clothing, a felt hat, a shirt, or
[291] a blouse. The quality plays only a minor role, since the worst
[177] shirt is still more desirable than the finest ruana. A person who cannot buy anything in the way of clothing at least ties a black
[262] band around his hat, such as the felt hats have. Provisions are carried along in the fiber bag, roasted maize, cabbage, potatoes,
[415] arracacha. A person who can carries with him two or three of
484 the woolen coca pouches, in one of which there is coca and lime,
461 in another one money, and in the third the plaiting material
[285] for the straw hat. Almost all the men do this plaiting work, which actually is not work at all, but more like a "blind occupation," when they have nothing else to do, either when visiting, on the way to market, or also during the shaman ceremonies.
[283] The women, no matter where one meets them, are equally in-
[285] dustrious and always busy with spinning or plaiting the fiber bags or the wool coca-pouches. Like the men, they carry their work material with them in a second wool pouch.

/193 cont./

585 help. Since the young men almost never own their own cattle, [422] they must earn the purchase price for this by the sale of agricul- [432] tural products. Wheat is usually chosen for this, since it may be [243] harvested half a year after sowing.

For the wedding celebration about 50 men and women are 585 invited, not only relatives, but also friends, among them the 608 sponsors (padrino, madrina) required for the church marriage service. They sit with the bridal couple (nikálo). The parents [291] and guests on both sides arrange themselves informally. The [431] padrino and madrina must give or loan the bridegroom and bride [426] new clothes for this wedding day, but they differ from the ordinary [301] everyday clothing only in that they are newer and cleaner. No 585 special /194/ ornaments of any kind are put on by anyone. The wedding is celebrated in such a way that the church service takes place in the morning, after which the guests go to the wedding house accompanied by music and have a small midday meal, with which, however, only a little chicha is drunk. The festival ox is not yet slaughtered on this day, and not until the "actual" (as the Calderun say) wedding celebration, which takes place about a month later in the house of the bridegroom. The ox is slaughtered in the morning, and in the afternoon the guests arrive, sit down together informally, and eat and drink chicha and brandy copiously. [533] Music is played for this, but no one dances to it. Before the eating [535] begins, when all are still sober, the padrino makes a speech addressed to the bride and groom, in which he says approximately the following: You are now husband and wife, and you, as the husband, should not beat your wife, and you, as wife, should not use any bad words toward your husband. The husband should also not speak ill of his wife, and the wife should obey if the husband commands her to do something and should help him in all things! Then he takes the hand of the bride and gives it to the mother of the bridegroom, who speaks to the bride as follows: You have now been taken into our family and you are to work for your husband and cook his meals for him and make his clothes and arrange everything for him; in addition, you must help me in the house and carry out my instructions, as well as

/309 cont./

685 The natives do not steal maize. If they need some, they
243 buy it from their neighbor. Such transactions are made at very
[432] low prices. If someone refuses to sell, that is to say, "is stingy
[623] with maize," the buyer threatens to rob him, although he never
[692] does it if he is a good person, but will if he is bad (sorcerer). Such thefts are punished by the cabildo.

243 When the ear of maize is filled out and tender (choclo /a
[789] roasting ear/) consumption begins, after the performance of magical practices if the produce is from a new clearing (14).

14. Ibid., p. 246.

Consumption begins at the outer part and all around the field, leaving the central part to turn into dry maize. If someone picks maize from just any part, people comment acidly that he "eats like a dog." The harvesting of the maize is done in one or two days. Relatives and friends are invited to help
[476] and are rewarded with approximately one arroba. The same
[465] amount is also given to those who helped disinterestedly with the clearing and sowing.

243 /310/ An informant from Mosoco says that it is customary
431 among the natives to present relatives and friends with a "carrera" /stretch, row/ of each harvest. Those of wheat and barley are excepted. The carrera consists in harvesting all the "matas" /bushes, sprigs/ that remain around the plantings, since, as we have seen, the harvesting is done from the periphery to the center. The beneficiaries in turn do the same, so that the amounts received are reciprocally returned. This favor to relatives and friends carries with it implicit factors of understanding and affection, for not all receive this manifestation of esteem.
243 The same informant says that the consumption of roasting ears
574 begins with what is called "cura de la labranza" /treatment of the field/, which consists of the following: The owner invites his relatives and friends to a kind of banquet with an abundance of tender-maize cakes /bollos/ or tamales /envueltos/, chicken, and other select dishes.

/322 cont./

231 arracacha. Dogs, cats, and pigs live, the first on kitchen refuse, the second by hunting mice, and the last on grasses and roots from the thickets. They are not familiar with breeds of cattle, hogs, and sheep. Only the guinea pig is regarded as American, while the other animals are said to be genuinely Spanish.

[236] Sheep seem to have emotional value because they provide the wool for people's clothing. They are kept with affection and rarely sold or eaten.

Dogs also seem to have emotional value because of being the guardian of the houses and fields. In addition, they have symbolic value: they are the iron curtain, the protective barrier against the dark memory of the Pijao. If the latter were to re-appear again, the natives argue, they would not be able to approach /323/ the houses, because dogs live there, which would inspire fear in the Pijao, for they are so dangerous for them that mere contact with their footprints or their hair would kill them. In the legends and tales there is frequent reference to these de-
[552] fensive concepts. The dogs have special names: Guagás (white),
[685] kuchi (black), salgento, pitán, policía. Dogs that eat sheep are invariably killed with a shotgun without previous consultation with the owner.

[262] Guinea pigs are the favorite food of children. They kill
[252] them by strangling them and eat them boiled. These animals are
[782] not used as offerings to the Duende. Nor do they serve as presents
[755] for friends or relatives. They are also used to combat mental illness by covering the patient's forehead with the entrails of the still living animal.

235 They "cuidan" /show special attention/ to favorite persons
[554] with chickens and eggs. They have mingas with turkeys. Eggs
[262] are consumed, but in general they are sold.

[432] They use the honey and the wax from the hives of wild bees.
222 The honey, they say, is good for persons who suffer from "cold."
237 With the wax they soften hide lassos, and they occasionally use it
[757] for illumination. Domestic hives do not exist.

231 Wild animals, such as parrots, chicaos /a kind of bird/, squirrels, and micos, are never domesticated.